sense. And this gives us the true idea of Gospel faith—embracing personally the salvation which is by faith in Jesus Christ. But more of this hereafter.

IV What is meant by reckoning yourselves alive indeed unto God through Jesus Christ? Piainly this: that you are to expect to be saved by Jesus Christ and to calculate on this salvation as your own. You are to esteem yourselves as wholly dead to sin and as consequently brought into life and peace in Jesus Christ.

V. What is implied in the exhorta-

V. What is implied in the exhorta-

That there is an adequate provision for this expectation, and for realizing these blessings in fact. For if there were no ground for realization this, the injunction would be most absurd. A precept requiring us to account ourselves dead indeed unto sin and alive unto flog, would be utterly untenable if there were no probability of the thing if no provision were made for our com-ing into such relations to sin on the one band and to God through Christ on the other For if these blessings could not be reasonably expected, there could be no rational grounds for the expecta tien If it were not reasonable to ex-pectit, then to enjoin us to expect it would be palpably unreasonable. Who does not see that the very injunction implies that there is a foundation laid and adequate provisions made for the state required.

What is implied in complying with

this is junction?

1. Believing such a thing to be pos-sible B-lieving it pos-ible that through Onries we may live in the required manner, that we may avoid sin—desist from sinuing—give it up and abandon it altoget er and put it forever away. There can be no such thing as an intelligent can be no such thing as an intelligent compliance with this precept except as there shall underlie it this belief in its practicable by adequate grace, adapted to the laws of mind and to the actual moral condition of lost men.

I has we cesse from all expectation of a taining this state of curselves, and by our own independent, unaided efforts. There is no beginning to re-

efforts. There is no beginning to re-ceive by grace till we renounce all ex-pectation of attaining by natural works. It is only when empty of self that we begin to be filled of Christ.

3 A present willingness to be saved from sin. We must actually renounce all sin as such—that is, renounce sin because it is sin and for what it is. This posi ion the mind must take: I can have nothing more to do with sinning for God hates sin and I am to live hence-forth and forever to please and glorify Him. My soul is committed with its utmost strength of purpose to this pleasing of God and doing His will.

4. It implies also an entire committal of your whole case to Jesus Christ, not only for present, but for all future salwation from sin. This is absolutely es-sential It must always be the vital step—the cardinal act in this great work

of salvation from sin.
5. It implies also the foraclosing of the mind against temptation, in such a sense that the mind truly expects to live a life purely devoted to God. This live a life purely devoted to God. This is the same sort of foreclosing of the mind as takes place under a faithful marriage contract. The Bible everywhere keeps this figure prominent Christians are represented as the bride of Christ. They stand in a relation to Him which is closely analogous to that of a bride to her husband. Hence when they commit their whole hearts to Him, rep sing their affections in Him and trusting Him for all good, their hearts are strongly foreclosed against temptation. The principle here involved, we see illustrated in the merely human resee illustrated in the merely human re-lation. When parties are solemnly be-tre hed in mutual honest fidelity, there is no thought of letting the eye rove or the heart go abroad for a fresh object of interest and love. The heart is tixed— willingly and by plighted faith fixed, and this fact shuts out the power of temptation almost entirely. It renders it comparatively an easy matter to keep the heart safely above the influence of the heart safely above the influence of temptation or apostasy. Before the sacred yows are taken the individual may be excused for looking around and making any observations or inquir-ies, but never after the solemn yow is made. After the parties have become marriage, never to be broken, there is to be no more question as to a better choice-no further thought about changing the relations or with drawing the heart's affections. No wavering is admissible now; the pledge is made for everiasting faithfulness, settled once and forever. This is God's own illustration, and suzely none need be more apt or more forcible. It shows how the Christian should look upon sin and upon all temptation to sin mast say, Away from my heart forever! I am married to Jesus Christ; how then can I look after other lovers? My mind is settled forever. It rests in the deep repose of one whose affections are plighted and fixed—to rove no more! Sin? I can think of yielding to its seductions no longer. I cannot entertain the question for a moment. I can have nothing to do with sinning. My mind is settled-the question forever foreclosed, and I can no more admit the temptation to small sins than to great sins—no more consent to give my heart to worldly idols than to commit mur-der. I did not enter upon religion as upon an experiment, to see how I would like it—no more than the wife or

Christians in this state of mind no more expect to commit small sine than greateins thating all sin for its own sake and for its hatefulness to Christ, any sin, however small, is to them as murder. Honce if the heart is ever afterwards seduced and overcome by tempration, it is altoyether contrary to

husband can take on themselves the

marriage vow as an experiment. No; my whole soul has committed itself to Jesus Christ with as much expectation of being faithful for ver as the most

faithful husband and wife have of ful-falling their vows in all fitelity till death

shall part them.

through the vantage ground of old

A PERFECT SANCTIFICATION.

(CONTINUED RROW FIRST PAGE.)

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Again, the state of mind in question implies that the Christian knows where his great atrength lies. He knows it does not lie in works of fasting, giving alms, making prayers, doing public duties or private duties—nothin: of this sort; not even in resolutions or any self-originated efforts, but only in Christ received through faith. He no more expects spiritual life of himself spart from Christ, than a man in his senses would expect to fly by swinging his arms in the air. Deep in his soul lies the conviction that his whole strength lies in Christ alone.

the conviction that his whole strength lies in Christ aione.

When men are so enlightened as truly to apprehend this subject, then to expect less than this from Jesus Christ as the result of committing the whole soul to Him for fuil salvation, is virtually to reject Him as a revealed Saviour. It does not honor Him for what He is; it does not honor the revelations He has made of Himself in His word by accepting Him as there presented. For consider, what is the first element of this salvation? Not being saved from hell, but being saved from sin. Salvation from punishment is quite a secondary thing in every sense. It is only a result of being saved from sin, and not the prime element in the Gospel salvation. the prime element in the Gospel salvation. Why was the infant Messiah to be called Jesus? Because He should save His people from their sins. And does the Bible anywhere teach any other or different view from this?

1. This text alone—"Reckon yourselves to be dead indeed under in, but alive unto God through Jesus Christ"—most entirely justifies the expectation.

most entirely justifies the expectation of living without sin through all-abounding grace. If there were no other passage bearing on this point, this alone is adequate, and for a Christian to offer this only as a reason for such a hope in Him is to offer as good a reason as need be given. There are indeed many others that fully instife this or. many others that fully justify this ex-

pectation.
2. To teach that such expectation is a dangerous error is to teach unbelief.
What if the apoetle had added to this injunction which requires us to account ourselves deal indeed unto sin, but alive unto God, this singular averment: "Yet let me warn you, nobody can rationally hope to be free from sin in this world. You must remember that to entertain such an expectation as God en-joins in this language is a dangerous error." What would be thought of this

error." What would be thought of this if it were attached to Rom. vi 11?

No man can deny that the passage treats of sarctification. The whole question is, shall Christians "continue in sin" after having been forgiven and accepted in their Redeemer? Paul labors to show that they should, and of course that they may die to sin—evan as Christ died for sin; and also may live a new, a spiritual life (through faith in His grace), even as Christ does a

in His grace), even as Christ does a higher and more glorious life.

Let me refer here to another passage, in which it is said—"Be not unequally yoked with unbelievers—what agreemeans bath the temple of God with idols? For ye are the temple of the living God. Wherefore of the living God. Wherefore come out from among them and be yo separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you and ye shall be my sons and daughters, saith the Lord Armignty" "Having therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perness of the flesh and of the spirit, perfecting holiness in the fear of God."—2. Cor. vi 11-18, and vi 1. This is a remarkable passage. Notice how precept and promise are intermingled, and how, finally, upon the basis of a most glorious promise, is founded the pre-cept enjoining us to perfect holiness. Now what should we think of Paul and of the Divine Spirit who spake through Paul, if he had immediately subjoined— "Take care lest any of you should be led by these remarks to indulge the very dangerous and erroneous expecta-tion that you can 'perfect holiness,' or 'cleanse yourselves from any sin, either of flesh or spirtt in this world?" Would not this have been trifling with the intelligence and Christian sensi-hiity of every reader of his words. bility of every reader of his words through all time? Should we not ac-

count it as substantially blasphemous?
It so happens that the Bible never It so happens that the Bible never gainsays its own teachings; but I ask—
What if it had? What if the Bible had solemnly asserted—"No mere man, either of himself or by any grace reveived in this life, has ever kept or ever will keep the commandments of God wholly, but doth daily break them in thought, word and deed?"

To teach that such an expectation is

To teach that such an expectation is dangerous is a great deal worse than no teaching at all. Far better to leave men to their own unaided reading of God's word, for this could scarcely in any case so saily mislead them, how-ever inclined they might be to the misapprehension. Dangerous to expect salvation from sin? Dangerous! What does this mean? What! Danger ous to expect victory over any sin? It so, what is the Gospel worth? What Gospel have we that could be deemed good news at all?

Many indulge the very opposite expectation. Far from expecting any such thing as the apostle authorizes them to expect, they know they have no such expectation. Of some yet more than this is true—they expect to count them selves always in sin. They depend on reckoning themselves, not dead indeed unto sin, but somewhat alive to it through all their mortal life, and in part alive to God through Jesus Christ. It follows as quite a thing of couse that expecting no such thing as complete victory over sin, they will use no appropriate means, since faith stands foremost among those means, and faith must at least include confidence that the thing

sought is possible to be attained.

In this and the following chapters we have the essence of the good news of the Gospel. Any one who has been wounded and made sore by sin—its bit-ter shafts sinking deep into his mortal being—one who has known its bitterness and felv the poison thereof drink up his spirit—such an one will see that there is glory in the idea of being de-livered from sin. He will surely see that this deliver, nee is by far the greatcat want of his soul, and that nothing can be compared with escaping from this body of sin and death. Look at Rom. vii. There you will have the state of a man who was more than convisced, who is really convicted. It is one thing to be convinced, and a yet further stage of progress in the right but his being convicted is a still further step; the testimony and the jury convict him.

yourselves a sinner, and yet the sight of the fact briggs with it no smart—no sting; it does not cut deep into your very soul. On the other hand, some of you may know what it is to see your sins all armed like an armed man to pierce you through and through with daggers. Then you cry out as here—O, wresched man that I am! Who shall deliver ma from the body of this death? You feel a piercing sting as if your soul were filled with poison—with dark, rankling venom diffusing through the depths of your soul the very agonies of heil! This is what I mean by being convicted, as a state of mind beyond being merely convinced. The abetic convicted, as a state of mind beyond being merely convinced. The shafts and the smiting of sin seem really like the piercing of an arrow, as if arrows from the Almighty did really drink up the spirit. When you experience this, then you can understand what the good news of the Gospel is. A remedy for such pangs must be good news beyond all contradiction. Then to know that the blood of Christ can save, is in deed a cordial of life to the fainting soul.

Place a man in this state of cutting, Place a man in this state of cutting, piercing conviction, and then let him feel that there is actually no remedy, and he sinks under the iron shafts of despair. See his agony. Tell him there can never be any remedy for his guilty soul. You must lie there in your wailing and despair forever. Can any state of mind be more awful?

I remember a case that occurred in Reading, Pa., many years ago. There was a man of hard neart and from frame—a strong, burly man, who had stood up against the revival as if he could shake off all the arrows of the Al-mighty, even as the mastodon, of which the traditions of the red men say he shook off all the arrows of the warriors from his brow and felt no harm. So he stood. But he had a praying wife and a praying sister, and they gathered their souls in the might of prayer close about him, as a party of men would hem in a wild bull in a net. Soon it was appar-ent that an arrow from the quiver of the Almighty had pierced between the joins of his barness and had taken hold

of his innermost heart. O, was not he in agony then. It was night—dark and intensely cold. It seemed that absolutely he could not live. They sent for me to come and see him. I went. While yet sixty rods from his house I heard his screams and wailings of woe. It made me feel awfully solemn—so like made me feel awfully solemn—so like the echoes from the pit of hell. I reached the house: there he lay on the floor rolling in his agony and walling, such as is rarely heard this side of the pit of despair. Cold as the weather was he sweat like rain, every part of his frame being in an intense perspiration. Oh, his groans! and to see him gnaw his very longue for pain—this could not on, his groats, and to see him gnaw his very tongue for pain—this could not but give one some idea of the doom of the damned. O, said I if this be only conviction, what is hell? But he could not bear to hear anything about sin; his conscience was already full of it, and help with the transfer of the could be used by the said and had brought out the awful things of God's law, so as to leave nothing to be done in that direction. I could only put Christ before him, and just hold his mind to the view of Christ alone. This mind to the view of Christ alone. This soon brought relief. But suppose I had nothing else to say but this—"Mr. B., there is no help for your case! You can wail on and wail on; no being in the universe can help you?" Need you say to him hell has no fire? Oh, he has fire enough in his burning soul already. It seems to him that no hell of fire can possibly be worse than this.

possibly be worse than this.

How perfectly chilling and horrible for persons to oppose the idea of expecting deliverance from sin and yet talk calmly of going on in his sin all the rest of their earthly days! As an elder whom I knew rose in meeting and told the Lord he had been living in sin thus far, and expected to go on in eight. thus far, and expected to go on in sin as long as he lived; he had sinned to-day and should doubtless sin to-morrow and so on-and yet he talked as calmly about it all as if it were fooish to about it all as if it were fooish to make any ado, as well as impossible to attempt any change for the better. Talk of all this calmly—think of that! Quite calmly of living along in sin all the rest of his days! How horrible! Suppose a wife should say to her husband, "I love you some, but you know I love many other men too, and that! find it pleasant to indulge myself with them. You certainly must be aware that all women are frail creatures, and liable to fail continually, and indeed you know to fall continually, and indeed you know a gre that I expect to fall more or less, as it trial, that I expect so fall more or less, as it may happen, every day! live, so that you certainly will not expect from me anything so impracticable and fanatical as unblemished virtue! You know we have none of us any idea of being perfect in the present life-we don't believe

in any such thing Now let me ask you to look at this woman and hear what she has to say. Can you hear her talk so, without hav-ing your soul filled with horror? What! is this woman a wife, and does she think and talk in this way about conjugal

fidelity?
And yet this is not to be compared in shocking guilt and treason with the case of the Christian who says. "I expect to sin every day I live," and says this with unmoved carelessness. You expect to be a traitor to Jesus each day of your life; to crucify Him afresh each day; to put Him each day to an open shame; each day to dishonor His name, and grieve His heart, and to bring sorrow and shame upon all who love
Christ's cause; and yet you talk about
having a good hope through grace! But
tell me, does not every true Christian
say, "Do not let me live at all if I can
not live without sis; for how can I bear
to go on day by day singing against Him to go on day by day sinning against Him whom I so much love!

Those who are really opposed to this ides, are either very ignorant of what the Gospel is, or they are impenient and of course do not care to be delivered from their sins; or at best they are guilty of great unbelief. Into which of these classes the opposers of the doc-trine may fall, is a question for them-selves to settle, as between their own conscience and their God.

There are two distinct views of salvation entertained among professed Christians, and correspondingly two distinct classes of professors—often embraced within the same church. The one class regard the Gospel as a salvation from They think more of this and value it more than the hope of heaven, or of earth either. The great thing or of earth either. The great thing with them is to realize the idea of deliverance from sin. They constitute the charm and glory of the Gospel. They their exp-ctation and purpose; it was most deliberately indulged aforestime, but was not deliberately indulged aforestime, but broke on them unexpectedly

Interesting of progress in the right that them is to realize the idea of deliberately in their plan by any means embrace the truth implies the agency of another party. The criminal at the bar may be quite convinced of his guilt by the view he was compelled to take of his own case;

With them is to realize the idea of deliberately induced of the guite the charm and glory of the Gospel. They can mand glory of the Gospel. They can be seek this more than to be saved from their plan by any means embrace the truth in love. The case is analogous to that they must have a new heart. They saved from sin itself than from its penal profess to believe thus, but do they

consequences. Of the latter they think and pray but little. It is their glory and their joy that Christ is sent to deliver them from their bondage in iniquity—to lift them up from their wretched state and give them the liberty of love This they labor to realize; this is to them the good news of Gospel salvation.

The other class are mostly anxious to be saved from hell. The punishment due for sin is the thing they fear. In fazt, fear has been mainly the spring of their religious efforts. The Gospel is never thought of as a means of deliver-

never thought of as a means of deliver-ance from sin, but as a great system of indulgences—a vast accommodation to take off the fear and danger of damna-tion, while yet it leaves them in their sins. Now, here I do not by any means imply that they will call their system of Gospel faith a scheme of indulgences: the name doubtless will be an offense to them. They may not have distinctly considered this point, and may have failed to notice that in fact it is such and nothing better.

and nothing better.

They seem not to notice that a scheme of salvation that removes the fear of damnatic for sin, and which yet leaves them the derivation to live for themselves, to ple as themselves, and which holds that Jhrist will at last bring them to heaven, notwithstanding their having lived in sin all their days, must be a vast scheme of indulgences. In leed, it is a compromise on a most magnificent. is a compromise on a most magnificent scale. By virtue of it the whole Church is expected to wallow on in sin through life, and be none the less sure of heaven at last.

These opposite views are so prevalent and so palpable you will see them everywhere as you go round among the churches. You will find many in the Church who are altogether worldly and selfish; who live conformed to the world in various neglects of duty, and who expect to induige themselves in sin all the way through life. You may ask them—Do you think that is right? They answer—No. Why, then, do you do it? On, we are all imperfect, and we can't expect to be any better than im. can't expect to be any better than im-perfect while here in the flesh. Yet they expect to be saved at last from hell and to have their sins forgiven: but how? Not on condition of sincerely turning away from their sins, but on the sumption that the Gospel is a vast system of indulgences—more vast by far than Pope Leo X ever wielded and worked to comfort sinning professors in his day. For here are not merely those that sin occasionally as there, but those who live in sin and know they do, and expect they shall as long as they live. expect they shall as long as they live, yet expect to be saved without fall at

The other class of professed Christians The other class of professed Christians have no expectation of being saved only as they nave a pure heart and live above the world. Talk to them about itving in sin, they hate and dread the very thought. To them he poison of asps is in it. Sin is bitter to their souls. They dread it as they dread death itself.

No one can go around within this church or any other without finding these two classes as distinct in their apprehension of the Gospel as I have de-scribed them to be. The one class are in agony if they find themselves even slipping and they are specially cautious against exposing themselves to tempta-

Not so with the other class. ministers of the Gospel being together, one urged the other strongly to engage in a certain service. The other de-clined. "Why not go?" said the first. "Because I do not think myself justifled in exposing myself to such and so

"But why stop for that? We expect to sin more or less always; and all we have to do is to repent of it afterwards." Horror-smitten, the other could only say, "I hold to a different Gospel from that altogether."

Suppose a wife should say to her husband. "I am determined I will go to the theatre." "But, my dear," says he, "you know bad people congregate there, and you may be tempted. But she replies, "Never mind; if I sin I will repent of it afterwards."

The real Christian may be known by this, that the year thought of being

this, that the very thought of being drawn into sin drives him to agony. He cannot bear the idea of living in sin, no, not for one moment.

The untelief of the Church as to what

The unrelief of the Church as to what they may receive from Christ, is the great stumbling-block, hindering them-selves and others from experiencing de-liverance. Not only is this a great curse to professed Christians, but it is a great grief to Jesus Christ and a sore

anything so impracticable and fanatical deliverance from sin They have heard as unblemished virtue! You know we the decrine preached They have een some profess to be in this state of sava-tion from sin, but they have also seen some of this class fall again, and now they deliberately reject the whole doc-trine. But is this con-istent with really embracing the Gospei? What is Christ to the believer? What was His errand into the world? What is he doing and what is He trying to do?

He has come to break the power of

sin in the heart, and to be the life of the believer, working in him a perpetual salvation from sin, aiming to bring him thus, and only thus, to heaven at last. What is faith? what but the actual giving of yourself up to Christ that He may do this work for you and in you? What are you to believe of Christ if not this, that He is to save His people from their sins? Can you tell of anything else? Does the Bible tell you to expect something different and less than this? The fact is, that it has been the great stumbling-block to the Church that this thing has not been well understood. The common experience of nominal Christians has misrepresented and belied the truth. The masses forming their views much more from this experience than from the Ribberg. perience than from the Bible, or at best applying this experience to inter-pret the Bible, have adopted exceed-ingly defective, not to say false, opin-ions as to the nature and design of the Gospel. They seem to forget altogether that Paul writing to Christians at Rome assures them that if they are under grace, sin shall not have dominion over

When Christians do not expect this blessing from Christ they will not get it While they expect so little as they usually do, no wonder they get so little. According to their faith, and not very much beyond it, need they expect to receive.

It is often the case that sanctification is held as a theory, while the mind does

understand it? No. Suppose it were revealed to their minds so that they should really see it as it is, would not they see a new thing? Would they not be etartled to see how utterly far they are, while impenient, from being acceptable to God, and how great the change they must executions, before captable to God, and how great the change they must experience before they can enter the kingdom? So of sanctification. Although this class of persons profess to hold it in theory, yet the passages of Scripture which asscribe it do not enter into their experience. They do not see the whole truth. If they were to see the whole truth, and should then reject it, I believe it would be in them the unpardonable sin. When be in them the unpardonable sin. When the Spirit of God discloses to them the real meaning of the Gospel, then if they deliberately reject it, how can the sin be less than what the Scriptures repre-sent as the unpardonable sin? Having once been enlightened and having re-ceived the knowledge of the truth that they might be saved, then turning back, is it not thenceforth impossible that they should be renewed again to re-pentance? One thing, at least, must be said, there is a peril which many of the professed Christians of our day seem not to realize, in having so much light before their minds as they actually have in regard to the provisions made in the Gospel for present sanctification, and then in rejecting this light practionce been enlightened and having re and then in rejecting this light practi-cally and living still in sin as if the Gospel made no provision to save the Christian from his sins. Into this awful peril how many rush blindly and to their own destruction.

Now, brother, if this is not plain to ou, and you want to know the way of iffe, stiend our noonday prayer meet-ings regularly for awhile and the Hely Guest will impart to you such a flood of light that you will rejoice in the truth, and the truth will make you free. Christ Jesus is the Truth.



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one-third cash.

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ance 1 and 2 years.

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cash, balance 1 and 2 years.

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